EDUCATIONAL ADJUSTMENT OF UTE INDIANS AS COMPARED TO THE MIXED-BLOODS, AND NATIVE WHITES AT UNION HIGH SCHOOL ROOSEVELT, UTAH

by

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INTRODUCTION

Union High School is located in Roosevelt, Utah, on the Uintah and Duchesne county line.

Students come to Union High School from an area of approximately 30 miles radius around Roosevelt. Included in this area is the Ouray and Uintah Indian reservation.

There are approximately 125 full-blood and mixed-blood Indians who should be attending Union High School. The greater majority of these students live on the reservation named above.

Since 1951, when the majority of the Ute Indian students were transferred from the Indian school, there has been a closer association of full-blood Indian, mixed-blood Indian, and white students. With the association of these groups there has been growing very grave problems that are now beginning to come to the surface. Because of the differences in background it would seem there would be differences arising among these three groups.

This study will be concerned mainly with this question throughout: Are the full-blood Indians and mixed-blood Indians adjusting educationally as rapidly as are the native whites? This study will also be concerned with the following problems:

1. Achievement of the groups as shown by achievement tests.
2. Achievement of the groups as shown by teachers' grades.
3. Attendance of the groups at school.
4. Detailed analysis of the strong and weak points of the groups.

In order for these groups to take their rightful place in school life the many problems confronting them will have to be sought out and then solved if these groups are to be on an equal level of learning.

HISTORY OF THE GROUPS

The Utes are a tribe of North American Indians of Shoshonean stock; they originally ranged over central and western Colorado and northeastern Utah.

As with virtually all tribes, bitter grievances against the government has been part of the Utes' heritage. The bitterest went back almost a century, to the signing of a treaty with the United States guaranteeing them a 15,000,000 acre reservation in their ancestral Colorado. As their end of the pact the Utes waived numerous claims arising out of early abuses by the government.

But the signatory ink had barely dried before hordes of whites began trespassing on the reservation in quest of gold, homesteads, and grazing lands. The government looked the other way. It maintained this policy of non-intervention for about 10 years, until finally infuriated Utes hit the warpath. Storming an army post, they killed 12 whites in what became known as Meeker Massacre.

The United States promptly impounded most of the Utes' treaty land. "The President of the United States set apart in Utah a reservation for the use of the Uncompagre Band." At about the same time the White River Utes and the Uintahs completed their removal to the Uintah Reservation in Utah, as provided in the agreement issued by the President.

The government retained for the whites a lush area abounding in coal, oil and rare minerals. Under succeeding administrations the Government made occasional remuneration to the uprooted tribesmen and

restored some acreage to them, but nothing commensurate with the enormity of their loss.

The Utes, however, did not entirely lack sympathizers among the white men; they found one of the most staunch in Ernest L. Wilkinson, now president of the Brigham Young University. In 1935 he agreed to press the Utes' claim, an undertaking most men did not try to accomplish.

Within 3 years after Wilkinson entered the case, Congress gave him the right to sue the United States in behalf of the Ute Indians.

Fifteen years later, in June of 1950, Wilkinson stood up in the jam-packed, little Fort Duchesne school house, and told the Utes that the government had awarded them the sum of $31,938,473.43.

The whites in this area are similar to other whites in any rural farming community in Utah; the mixed-bloods are a group that came from inter-marriage between the white and the full-blood Indian. Some in this group are very near like the whites; others are more like the full-blood Indian. Some of the mixed-bloods live on the reservation with the full-bloods and others live in the communities with the white man.

METHOD OF PROCEDURE

In this study the students were organized into groups by random selection. As shown by table 1, 20 students from each group and five from each grade were selected making a total of 60 students. These 60 random selected students are the ones this study is concerned with throughout. To verify that this random selected group is representative of the school population a second group was chosen by random selection again and scores were found by the same means employed to obtain the first scores. By comparing the scores of the two groups it is found that they are similar in almost all respects. Both groups follow the same trend that was shown to be established with the first group. (Compare tables 1 and 18.)

It is, therefore, believed that the group selected for this study is representative of the school population.

A proposed roll of full-blood and mixed-blood members of the Ute tribe was prepared in accordance to Public Law 671; from this roll it was determined whether a student was mixed-blood or full-blood Indian.

Achievement of the groups was gathered by giving each student the California Achievement Test. Data taken from these tests were put in tables in the form of percentile scores.

Teachers' grades in the form of a letter grade were also placed in tables making it more understandable.

Attendance was readily gathered from the Principal's official attendance records.

Analysis of the strong and weak points were also gathered from the tests given and from teachers' grades. The educational adjustment of the groups was studied from the data collected. Tables were used to make the data collected more understandable. This is not a highly objective study, and does not assume to be one. It is not within the limits of this study to prove by objective evidence all opinions and statements expressed. It is believed, however, that the data collected is of such importance that it is justified to include it in this study. Much of the material aids in understanding more fully the problem that exists, that could not be shown by objective evidence alone.

Table 1. Distribution of students of racial groups by grades

Students	Grade 9	Grade 10	Grade 11	Grade 12	Total Students
Whites	5	5	5	5	20
Mixed-Bloods	5	5	5	5	20
Full-Bloods	5	5	5	5	20
Total Students	15	15	15	15	60

PRESENTATION OF DATA

Achievement of groups shown by achievement tests

The achievement of the racial groups was taken from the California Achievement Test. This test was given to all students at Union High School. The test scores of those students selected for this study were singled out and put in the form of percentile scores. The percentile scores were then put in the form of tables. The areas of mathematics, (see table 2) language, (see table 3) English, (see table 4) and reading, (see table 5) were tested. All these tables without exception shows that the whites scored higher in all areas tested than did the mixed-bloods or full-bloods. The mixed-bloods scored higher than the full-bloods in all areas tested with about the same margin that the whites scored over the mixed-bloods. The whites and mixed-bloods scored highest in English (see table 4) and scored the lowest in mathematics (see table 2). The full-bloods scored highest in English (see table 4) as did the other two groups. The full-bloods received their lowest scores in reading (see table 5) with scores almost as low in mathematics (see table 2).

As shown in table 6 an average and summary of tables 2, 3, 4, and 5 was made to present the picture as a whole. The summary shows that only two whites were in the first to fifth percentile. There were six mixed-bloods in the first to fifth percentile while the full-bloods had eleven in this same grouping. The whites had five students above the 70th percentile, the mixed-bloods one, and the full-bloods were all below the 70th percentile.

Table 2. Distribution of students of racial groups by percentile rank in mathematics as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	1	3	6	7	3	20
Mixed-Bloods	10	4	3	0	2	20
Full-Bloods	15	4	1	0	0	20
Total Students	26	11	10	7	6	60

Table 3. Distribution of students of racial groups by percentile rank in language as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	2	2	3	7	6	20
Mixed-Bloods	7	4	5	3	1	20
Full-Bloods	10	7	1	2	0	20
Total Students	19	13	9	12	7	60

Table 4. Distribution of students of racial groups by percentile rank in English as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	0	3	3	7	7	20
Mixed-Bloods	4	6	4	4	2	20
Full-Bloods	5	9	4	1	1	20
Total Students	9	18	11	12	10	60

Table 5. Distribution of students of racial groups by percentile rank in reading as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	4	2	9	2	3	20
Mixed-Bloods	4	5	9	2	0	20
Full-Bloods	16	4	0	0	0	20
Total Students	24	11	18	4	3	60

Table 6. Distribution of students of racial groups by summary of percentile rank in the fields of English, language, mathematics, and reading as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	1.7	2.5	5.2	5.7	4.9	20
Mixed-Bloods	6.2	4.7	5.3	2.3	1.5	20
Full-Bloods	11.5	6.0	1.5	0.75	0.25	20
Total Students	19.4	13.2	12.0	8.75	6.65	60

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Table 6A. Distribution of a second sampling of students of racial groups by summary of percentile rank in the fields of English, language, mathematics, and reading as shown by achievement tests at Union High School, November, 1954

Percentile Rank	1-5	6-15	16-40	41-70	71-100	Total Students
Whites	2.2	3.0	4.9	5.8	4.1	20
Mixed-Bloods	5.9	5.1	5.1	2.5	1.4	20
Full-Bloods	12.4	4.3	2.2	0.37	0.23	20
Total Students	20.5	12.4	12.2	9.17	5.73	60

Achievement of groups shown by teachers' grades

Achievement of the students as shown by teachers' grades is very revealing as is shown by some of the tables that follow. It is of interest to note the areas in which the students registered for classes, and in which areas they do the best work.

Registration in elective classes is shown in table 7. The whites and mixed-bloods have registered for almost all classes as shown by the first two columns. Geology is the only class in which the whites did not register. The mixed-bloods did not register for physiology, dancing and physics. The full-bloods failed to register for chemistry, geology, farm mechanics, business, dancing, and physics.

The whites registered in the greatest numbers for seminary, farm mechanics and type. The mixed-bloods preferred biology, seminary and farm mechanics. The largest percentage of the full-bloods registered for chorus, art, type, seminary, and home economics (see table 7).

As can be seen from table 7 the less academic a class the more numbers of full-bloods register for the class. It was observed that in a class where lessons are to be prepared the full-bloods tend to stay out of the class. The mixed-bloods do not follow a trend as do the full-bloods.

It would seem from observing table 7 that type is an exception to the trend that the full-bloods follow. They like to play with the machines and work the keys. They do not hand in any of their assignments, however.

Table 8 shows that the whites received grades of A's and B's in type. The mixed-bloods received one B and two C's. Two full-bloods received B's, two received C's, and six received F's. This means that over half of the full-bloods failed in type.

As can be seen by observing tables 9 to 14 inclusive, the whites were high in all areas. There was no area in which they were exceptionally high. The mixed-bloods received average grades with their highest grades being in chorus, and lowest in biology. The full-bloods received the lowest grades in all areas. They received their better grades in chorus as did the mixed-bloods. They were especially low in type.

A summary of all letter grades given in elective classes is shown by table 15 and it is of interest to note that of all grades given to the study group, the whites received 28 A's and only one F; the mixed-bloods received 16 A's and 18 F's, and the full-bloods received five A's and 55 F's, which is almost half of all grades given to them (see table 15).

All tables from 2 to 15 inclusive follow the same trend. The whites are high; the mixed-bloods average, and the full-bloods are low in all areas.

Table 7. Distribution of students in elective classes by racial groups at Union High School, 1954

Class	Whites	Mixed-Bloods	Full-Bloods
Band	2	5	2
Type	7	3	10
Crafts	1	4	7
Biology	4	10	8
Mathematics	9	2	5
Chorus	3	5	12
Art	2	5	11
Seminary	13	10	7
Home Economics	1	2	7
Shorthand	2	2	1
Physiology	2	1	1
Psychology	4	0	1
Chemistry	2	3	0
Geology	0	1	0
Farm Mechanics	8	6	0
Business	3	1	0
Dancing	3	0	0
Physics	2	0	0
Total Students	68	60	72

Table 8. Distribution of students of racial groups by letter grades in type at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	2	5	0	0	0	7
Mixed-Bloods	0	1	2	0	0	3
Full-Bloods	0	0	2	2	6	10
Total Students	2	6	4	2	6	20

Table 9. Distribution of students of racial groups by letter grades in seminary at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	8	4	1	0	0	13
Mixed-Bloods	1	3	5	0	1	10
Full-Bloods	0	2	2	1	2	7
Total Students	9	9	8	1	3	30

Table 10. Distribution of students of racial groups by letter grades in biology at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	2	2	0	0	0	4
Mixed-Bloods	0	1	2	5	2	10
Full-Bloods	0	0	1	5	2	8
Total Students	2	3	3	10	4	22

Table 11. Distribution of students of racial groups by letter grades in crafts at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	0	1	0	0	0	1
Mixed-Bloods	0	3	1	0	0	4
Full-Bloods	0	1	0	3	3	7
Total Students	0	5	1	3	3	12

Table 12. Distribution of students of racial groups by letter grades in home economics at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	0	1	0	0	0	1
Mixed-Bloods	0	1	1	0	0	2
Full-Bloods	1	3	2	0	1	7
Total Students	1	5	3	0	1	10

Table 13. Distribution of students of racial groups by letter grades in art at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	1	1	0	0	0	2
Mixed-Bloods	1	1	1	1	1	5
Full-Bloods	4	0	1	1	5	11
Total Students	6	2	2	2	6	18

Table 14. Distribution of students of racial groups by letter grades in chorus at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	2	1	0	0	0	3
Mixed-Bloods	1	2	2	0	0	5
Full-Bloods	0	1	3	8	0	12
Total Students	3	4	5	8	0	20

Table 15. Distribution of students of racial groups by summary of letter grades of all classes studied at Union High School, 1954

Letter Grade	A	B	C	D	F	Total Students
Whites	28	54	20	7	1	110
Mixed-Bloods	16	24	34	22	18	114
Full-Bloods	5	10	17	31	55	118
Total Students	49	88	71	60	74	342

Attendance of the groups at school

Attendance is one of the many existing problems that is of prime importance and of great significance to this study, and may partially explain one reason for the differences existing in the racial group's grades.

Attendance would make a difference, especially, on grades given by teachers, because most teachers count attendance toward the term grade.

During 1954 there were 173 days of school held at Union High School. The whites had two students attend 170 days or over: (see table 16) the mixed-bloods and full-bloods had only one. The whites had 11 students, the mixed-bloods seven, and the full-bloods three who attended 160 days or more. As the days present drop in the grouping as shown by table 16 it can be seen that the whites have fewer people in the lower groupings and the mixed-bloods and full-bloods have more. The full-bloods had ten students attend fewer than 139 days; the mixed-bloods had four, and the whites had only one in this grouping.

In a normal situation we would expect those students who attend school more regularly to learn more and to receive the higher marks. Students absent 30 days or more a year are losing many benefits from their teachers' instruction that they would normally receive by attending class more regularly. When students lose this instruction they naturally miss the material being taught at that time. In most cases this material is never learned. When those students who were absent took the tests and made up the assignments they missed they would, as expected, receive lower grades.

The Indian Commission of Education made these findings. "During the 1954 school year the average daily attendance of the Indian students

Table 16. Distribution of students of racial groups by total days present at school during the school year 1954

Days Present	170-173	160-169	150-159	140-149	0-139	Total Students
Whites	2	11	4	2	1	20
Mixed-Bloods	1	7	7	1	4	20
Full-Bloods	1	3	2	4	10	20
Total Students	4	21	13	7	15	60

was 86 percent. The percent of attendance for non-Indians was approximately 93 percent."[1]

Therefore it would appear that the greater number of absentees may be one reason for the full-bloods receiving lower grades than the mixed-bloods and whites and for the mixed-bloods to receive lower marks than the white students.

Detailed analysis of the strong and weak points of the full-bloods

Analysis of the groups was gathered from personal observation, study of what literature was available, opinions of those who have associated with the Indians, teachers personal opinions, and the records kept at Union High School.

The data presented here seems to be justified by the things that were learned. It may change as the ideas of the people change and as the Indians change.

Throughout the history of the Utes they have lived under very poor conditions. Sometimes many of them went hungry from lack of food. "All the Indians inhabiting the region south and west from the Uintah River were almost completely destitute of game. They subsisted principally on roots, fish and horses."[2]

Their living conditions are not comparable to those of the whites at the present time, but are slowly becoming better. They are not living under the poor conditions they do because they do not have the means to better themselves, they apparently do not want to. They still live in log cabins, dug-outs, or just any type of shelter than can be easily constructed. Some of them who have become educated in the ways of the white

1. Curry, Reginald C., Development Program for the Utes. p. 8.
2. Wilkinson, E. L., Indian Claims Commission Report No. 44.

man have nicer homes, but many full-bloods live like their ancestors did.

Some of the full-bloods are not dissatisfied with the conditions they had to live under before the white man started interferring in their affairs. It seems that many of them today would enjoy going back to the conditions that existed before the white man interferred with their way of life.

It appears that there is a great deal of prejudice among the full-bloods and the whites. It apparently does not come out in the open very often, but most of the students feel the presence of it just the same.

It has been noticed that the full-bloods have been teased by the whites from the first time they went to school because of their dark skin, poor clothes, and various other reasons. Now they are mainly teased because of their skin color. Most of the full-bloods seem to have more money than the whites with which to buy clothes and other things, because of the allotments they receive for being members of the Ute tribe. The whites resent the full-bloods and mixed-bloods receiving money from the government without working for it. All these things added together seem to have aided in making the full-bloods feel inferior to the other students in many respects. Along with this feeling of inferiority has grown this problem of prejudice.

The full-bloods giving the impression of having this feeling of inferiority have the notion that they do not have the capacity to learn the things the other students do. To quote what a full-blood said, "We are only Indians, we were not made to learn." This mistaken idea seems to be the thinking of many of the full-bloods.

It is noticeable that this feeling of inferiority has made many of the full-bloods withdraw from the other students. It is seldom that a full-blood will participate on an assembly. They also sit in a certain

section during the assemblies as a group and do not mix freely with the other students. In almost all school activities they refuse to participate except as observers.

It appears that many full-bloods dislike the white man's way of life to the extent that many of them would revert back to the early way of living of their ancestors and would do away with many of the white man's ways altogether.

According to the Indian the white man has caused many of the full-bloods to work, to attend school, and forced them into many unpleasant situations to their way of thinking. They have had to accept the white man's ways and in doing so it has made many of the full-bloods bitter toward the whites.

With this feeling of bitterness toward the whites comes a situation that is not good. The parents of the full-bloods do not encourage their children to gain an education to the extent that white parents do. The main reason that most of the full-bloods send their children to school is that they are required by law to do so. In many instances they still refuse and have to be taken to court. With some parents feeling this way many full-bloods have little incentive at home to spur them on to accomplish very much in school. This lack of some of the full-blood parents to encourage their children to gain an education may be another cause why the full-bloods do not do as well in school as the whites.

Through casual observation it appears that the full-bloods have no definite plans for the future. When they leave school they generally go back to the reservation or they are taken into the armed services. When they leave the service they go back to the reservation. Their people before them have done nothing and it seems that most of them today do not want to better themselves in the ways of the whites. It appears

that many of them are content in doing nothing but drawing their allotments from the government.

It seems that in some cases this money they are receiving from the government has aided the students coming to school. They are now able to have clothes and other things comparable to the whites. Their attendance has gone up since they received their money. The big question is: does this money given to the full-bloods and mixed-bloods as an outright gift aid them to a greater extent than it will hinder them? This will be one of the many questions that will have to wait for an answer.

It is observed that many of the full-bloods do not enjoy school, some whites and mixed-bloods are also in this group, but are there because they are forced there by law. It may be the case that most of the full-bloods are waiting until they reach the age of 18 when they no longer are required to attend school. Many of the full-bloods reach the age of 18 before they reach their senior year in school. According to the records there are very few full-bloods attending school after they reach the age of 18.

During the four years Union High School has been in operation, only five full-bloods have graduated from school.

Many of the full-bloods become involved with parental responsibilities at a very early age and are forced or voluntarily drop out of school before reaching the later years of high school. They are not compelled to attend school when they are married.

As can very easily be seen the drop-out problem among the full-bloods is one of the greatest problems that is now facing the administration at Union High School.

All teachers at Union High School who were asked, expressed a feeling that the full-bloods do not seem to understand the things being

taught to them. If this be the case something should be done in order to place the full-bloods in a learning situation. Their lack of achieving as the whites and mixed-bloods may be one cause for them not to try. With many of the parents of the full-bloods apparently feeling about education the way they do and giving little praise or encouragement as far as school work is concerned, it can be seen why many of the full-bloods do not succeed or perhaps do not want to succeed educationally.

Another reason for the lack of achieving of the full-bloods may be the fact that some of the teachers feel they are becoming prejudiced against the full-bloods. Considering the attitudes that many of the full-bloods have, it is hard not to be prejudiced against them. In most cases this prejudice is slight and would not affect the trend to the extent that some of the other mentioned reasons would.

It is the general opinion of the teachers at Union High School that the full-bloods prove to be somewhat of a problem in most classes because of their "I don't care attitude." The teachers agree that the full-bloods are not as cooperative as other students in class; however, the full-bloods are less disturbing in their talking in class. It seems that the full-bloods are late more often than the other students and do not try to come on time. They are not as attentive as other students and do not seem to understand what is being taught to them. Some teachers wonder if in some cases they are just acting as if they don't understand. It is also the opinion of the teachers that remedial classes may probably be the only solution to this problem of giving many of the full-bloods an opportunity of achieving. It may or may not be so.

It is also the general opinion of the teachers that if the full-bloods were separated from the influence the reservation has on them over a period of time they would do better in school. In some cases

the effects of this association between the racial groups can already be seen to the advantage of many of the full-bloods.

The full-bloods are especially low in English at Union High School. Approximately 75 percent of the full-bloods' parents do not speak English in the home, although, most of them can speak the English language fairly well. It seems that the full-bloods prefer to use their native language at home. Because of this the full-bloods may grow up with a language difficulty. It is felt that this is one of the major reasons for the full-blood students not understanding completely the lessons taught in the classroom.

A lack of English and language in the home would probably cause those who were affected to be lacking in the basic skills for them to succeed in the classroom.

Table 17 shows the distribution of grades in English. All full-bloods with the exception of four, who received D's failed in their English classes.

There are no classes at Union High School in which the full-bloods, or any other students, could get the fundamentals of English other than basic ninth, tenth, eleventh, and twelfth grade English. Many of the full-bloods come to class and do not understand all that is discussed or all they hear so they do not try to succeed. Perhaps this should mean a whole new educational program at Union High School which would be more beneficial for the Indians.

According to the records many of the full-bloods who are attending Union High School did not complete all their years of elementary school. It has been found that some of the full-bloods cannot read or write when they come to high school. They are forced into situations where many

Table 17. Distribution of students of racial groups by letter grade in English at Union High School

Letter Grade	A	B	C	D	F	Total Students
Whites	3	8	2	3	0	16
Mixed-Bloods	2	3	5	6	4	20
Full-Bloods	0	0	0	4	13	17
Total Students	5	11	7	13	17	53

of them cannot succeed. With this lack of success comes a situation which is hard for any school or teacher to overcome without the aid of corrective measures. This would be extremely hard to do in the regular classroom at Union High School.

With the majority of the full-bloods low in all the fundamentals of English, it would be suspected that the full-bloods would also be low in their other classes because of this lack of basic English and language skills.

The lack of English fundamentals may be one reason for some of the full-bloods trying to stay out of classes where they would need to use English. They presumably try to compensate for this by registering for non-academic classes such as crafts, art, home economics, chorus, etc. (see table 7). In non-academic classes some full-bloods have situations where they can succeed and would naturally favor these subjects where they do have some success.

The full-bloods received their highest grades in the subjects of chorus and art (see tables 13 and 14). In chorus where there is no individual work to do, and where they have no home work to prepare, all the full-bloods are doing passing work. Twelve full-bloods registered for chorus. From these 12 students eight received D's, three received C's and one received a B.

It is also the general opinion of the teachers that there are very few full-bloods that are dependable. It is easier to make plans without including them. Whenever a program was given by the chorus outside of school, many of the full-bloods failed to arrive to participate in the program. The motive for their reluctance is not fully understood.

The majority of the full-bloods are very good artists. Most of them do very well in painting. Table 13 shows that four full-bloods received

A's in art, one received a C, one received a D, and five failed the class.

The teachers at Union High have found that almost without exception, the full-bloods do a considerable amount of drawing instead of the work they are supposed to be doing in class. The pictures they draw, according to the teachers, are very well done. Along this same line the full-bloods are very excellent in penmanship.

The full-bloods are not taught art or penmanship in their home. They are praised for these two phases of schooling. They have found they can do the work with little or no effort and they have spent most of their time doing it and have excelled in these two fields.

The mixed-bloods do very well in English and language as compared to the full-bloods (see table 17). Only four mixed-bloods failed English, while 16 of them received a passing mark. This in itself may be one reason for the mixed-bloods to do better in all classes than the full-bloods do.

With some of the mixed-bloods doing the work of whites and others doing the work of full-bloods it would be suspected that the average grade would be approximately half way between the whites and the full-bloods' grades. By observing the tables it is found almost without exception the grades of the mixed-bloods fall midway between the whites and the full-bloods' grades.

The mixed-bloods did their best work in chorus as did the full-bloods. They did average and above work, receiving one A, two B's, and two C's. Their lowest marks were received in biology, (see table 10). One student received a B and two received F's.

As was shown by all tables in this study it was found that the whites did better in all classes than did the mixed-bloods or full-bloods.

This superiority of the whites may come because of the differences in cultural background where the groups live. The more the full-bloods and mixed-bloods are influenced by the culture of the whites the better they appear to do in school. If this is true, it would then be suspected that the whites would do better than the other groups. It would also be suspected that the mixed-bloods would do better than the full-bloods because one of their parents would be white and would teacher their children many of the white man's ways, and they probably would not experience the language difficulty that the full-bloods seem to have by not using English in the home. Only when the full-bloods leave the reservation do most of them feel a profound influence of the white man and his ways.

Whenever the full-bloods learn things in school it seems as if many of them are teased by their own friends for becoming more like a white man. It is presumed that many full-bloods discourage their children when they learn new things in school. The parents in some cases say, "Do you want to be like a white man?" This of course would tend to make many of the full-bloods not do anything in school.

Graduating from high school seems to mean very little to some of the full-bloods. Two years ago a full-blood came to register for her senior year, having passed the other three years. She only needed one class, which was required for her to graduate from high school. She failed to register for the course. When she was confronted by the principal and asked if she wouldn't like to register for the class so she could graduate from high school, she said she didn't care. She also said to the principal, "If you want me to I will." She was not in the least interested in graduating from high school but she would do it if the principal wanted her to. This appears to be the feeling of many of the full-bloods. They do not think for themselves.

These conditions will undoubtedly continue to exist as long as the full-bloods remain on their reservations and do not have to work for the money they receive. It cannot be expected that many of the full-bloods will do very much in school when they have to live under the conditions they do.

Many of the full-bloods dislike the whites for trying to take them away from their reservations, but until they are taken away the schools will probably have a difficult time educating the full-bloods. It seems that many parents of the students coming to school should be educated before their children can be educated. It may be a long time before the full-bloods are in a frame of mind where the majority are going to accept the white man's ways and education.

It is recognized that many of the full-bloods are so far behind the students in their own class that they very seldom succeed even if they were to try. If there are no remedial classes for these students or no change in the educational system which would favor the full-bloods, it seems that all four years of high school will almost be a waste of time. It is true they learn some things. It is suspected they cannot apply or will not apply the things they learn.

It is believed by teachers that the racial groups at Union High School will never come to an equal level of learning under the conditions that are now existing. There are two groups trying to impose upon each other different ways of living and beliefs, and each group trying not to accept the other's way of life or even trying to understand it.

It seems that many of the full-bloods are content to accept the white man's car, food from a store, and moving pictures, but they are not willing to accept his way of life, otherwise. In fact, few of them want any

part of it except the money they feel is due them and some of the few things mentioned above.

According to many of the full-bloods the whites cannot be trusted. They have caused many injustices to the full-bloods. They are fearful that the last of these injustices are not over. At the present time the government is freeing all mixed-bloods. They are being paid $4500 as their share and then they are on their own to make their own living and compete with the white man. Of course this is being opposed by many of the full-bloods and mixed-bloods. Many of them just want to be left alone with the white man and his ways as far away as possible, with the exception of the items mentioned before.

It is observed that the majority of the full-bloods are a very dirty people caring little how they look or how their homes look. Some of them have nice homes that are gradually becoming places not fit to live in because of the lack of care and cleanliness on the part of the owner.

There are exceptions here as there are in almost all cases. Some of the full-bloods are as industrious as some of the better whites, but most of them seem to have the idea that this country owes them something because of the injustices that happened to their ancestors. Apparently some of them want to sit back and wait for the government to do things for them.

CONCLUSIONS

The process of adjusting the Indian children and their parents to public school life is by no means completed. The wholesale transfer of the Indian children into public schools has created many problems for both the Indian families and public school officials. Many of the Indian families were unprepared for the sudden change of responsibility for the children. They have had to make rapid changes in the mode of living, housing, finances, discipline problems, time schedules, and many other responsibilities they have not assumed in the past. Many of the teachers were not prepared to teach non-English-speaking children and have been required, by necessity, to make rapid changes in classroom procedures. Additional classrooms and buses had to be provided on short notice to care for additional enrollment in the heavily populated Indian communities.

The problem that the Indian must face is that of adapting himself to the public school system. Because of his background he has been at a disadvantage in maintaining himself on a par with other children. This is especially true of the full-blood students. The problem is not so acute with the mixed-bloods who are much better adapted. Many of the children have home conditions that are not conducive to learning the white man's culture. Many parents seem to have been lax in insisting that children attend school. Many who do attend school do not have a proper home with proper lighting, heating, and space for him to return to with any degree of enthusiasm, and consequently he has neglected home study. He has become tardy in his work, discouraged and has acquired a feeling that school is something to dread. This hasled to problems in attendance.

Many parents seem to have failed to see the importance of educating their children. The boarding school system, that they were once under, tended to decrease their feelings of responsibility toward their children. In years past the parent took his child to the boarding school in the fall without much contact with him until school was out in the spring. The sudden responsibility thrust upon the parent to see that the child attended school daily and was in time to catch the bus or to walk to school in the early morning was a responsibility that was new to the parent and the parent has also had to become adjusted to the new routine.

The lack of definite jurisdicion of the delinquent school child has been a serious problem. Although the Ute Indian tribe, by ordinances approved by the Secretary of the Interior made it mandatory on the school child that he attend school unless excused until he reached the age of 18, the problem of enforcement has become a difficult matter. It is at the present time one of the greatest problems facing the authorities.

It is also evident that the full-bloods are not so well acculturated as are mixed-bloods. "The state of acculturation with respect to education, work habits, attitudes towards money, etc., is much lower for the full-bloods than for the mixed-bloods. For instance whereas in education 92 percent of the mixed-bloods are highly acculturated while only 35 percent of the full-bloods are highly acculturated. The degree of acculturation is based on completion of grade eight or more."

It will take considerable time to have the full-bloods as highly acculturated withrespect to education as the mixed-bloods, at least until the present generation of entering school children will have graduated from high school.

The payment of money to the Indians seems to be a contributing factor for the failure of many Indians to assume responsibility and seems to have

contributed to a general "don't care" attitude on the part of many Indians. It is said that many of the Indians assumed that there was an inexhaustable supply of money and decided that they didn't need to work, but would need only to rely upon payments from the Tribe.

Communities adjacent to the reservation, the particular traders therein, helped to contribute to the instability of many Indians by overselling them with automobiles and nonessentials. Automobiles, of course, were needed by the Indians, but continuous pressure for them to keep trading their cars and the free extension of credit to the Indians caused many to overextend themselves and many Indians found themselves with debts they could not hope to pay.

The Indian people are slowly but surely adapting themselves to the culture of the whites and they are to some extent benefitting by that adaptation. Efforts are being made to better the Indian people. In time it is hoped by the white man at least that they will be highly acculturated. Great improvement in this way can be seen during the past year and additional improvement will likely bring the Indians in a gradual way to a more equal level of education on the high school level.

The question stated at the beginning of this study: are the full-bloods and mixed-bloods adapting themselves to schoolwork as rapidly as are the whites? will have to be answered in the negative. The mixed-bloods and full-bloods are not doing as well as the whites. There is, however, advancement toward the goal of an equal level of learning, for the racial groups, at Union High School.

This study does not hope to answer, nor does it assume to answer all the questions that are present at Union High School. It does, however, bring to the surface a few of the many existing problems confronted by the school.

Because of the importance of understanding the Indians and their culture, further study on this subject is very much needed. Especially valuable would be work on attendance, dropouts, follow-up study of those leaving school, and on the social status of the Indian. Also valuable would be a study dealing with the educational system as related to the Indians' needs and capacities at the present time. The field is almost unlimited as to the possibilities of future studies.

SUMMARY

1. This study was conducted at Union High School Roosevelt, Utah, in 1954. The following three racial groups are the center of this study: the full-blood and mixed-blood Indians, and the whites.

2. Achievement tests were given and the scores were put in the form of percentile scores for language, mathematics, English, and reading. It was found that the whites were high in all areas tested and full-bloods were low in all areas. The mixed-bloods are a middle-of-the-road group throughout.

3. Teachers' grades were taken and placed in the form of a letter grade for each student. The full-bloods were again low in all areas. The mixed-bloods average, and the whites are high. The mixed-bloods received their highest grades in chorus, the full-bloods did also. The full-bloods were especially low in type. The mixed-bloods received their lowest grades in biology.

4. In summary the whites received 28 A's and one F; the full-bloods received five A's and 55 F's; and the mixed-bloods received 16 A's and 18 F's.

5. The full-bloods register for courses which are less academic. The classes in which lessons have to be prepared do not attract them, perhaps because of language and other cultural barriers.

6. Attendance is another problem that causes the full-bloods and mixed-bloods not to do as well in school as the whites. The whites had 13 students attend 160 days or more, the mixed-bloods had eight, and the full-bloods had four. The whites had one student fewer than 139 days; the mixed-bloods had four; and the full-bloods had 1[illegible].

7. It is observed that some of the full-bloods have very poor living conditions, but are gradually becoming more like those of the white man.

8. It is apparent that many of the full-bloods dislike the white man and his ways to the extent that they would do away with almost everything concerned with the white man if they could, with very few exceptions.

9. With many of the parents of the full-bloods apparently disliking the white man, many of the students who are in school do not receive very much encouragement from their parents. Some appear to be discouraged to the extent that they will not try to succeed.

10. According to the records, most of the full-bloods are older than the other students in their own class. They reach the age of 18 before they reach their senior year in school. There are very few full-bloods attending school after reaching the age of 18.

11. It is the general opinion of the teachers at Union High School that remedial classes should be given to many full-bloods in order to place them in a learning situation.

12. It is also the general opinion of the teachers that the full-bloodswould do much better if they were not under the influence of the reservation.

12. Most of the full-bloods are low in English. Approximately 75 percent of the full-bloods' parents do not speak English in the home. Because of this lack of English many full-bloods do exceptionally poor work in most academic classes.

14. There appears to be much prejudice between the racial groups. Many full-bloods feel inferior because of their dark skin; the whites in turn tend to have superior feelings.

15. The whites do not like to see the full-bloods and mixed-bloods receiving money from the government without working for it.

16. Most of the full-bloods are thought by the teachers to be undependable. It is thought best to plan things without them, because you never know how many you can get to help you.

17. It is disclosed that many full-bloods do not hold any kind of leadership capacity in school at all. The mixed-bloods hold some leadership positions such as cheerleading, and presidents of clubs; the whites hold all others.

18. The progression of many full-bloods and mixed-bloods can be seen in the four years there has been the association of racial groups at Union High School. The greater this association between the groups the greater is the progression of the full-bloods and the mixed-bloods.

19. The full-bloods are not as highly acculturated as are the mixed-bloods.

20. Payment of money to the Indians may be a contributing factor for the failure of many Indians to assume responsibility.

APPENDIX

Example of English theme written by a white student

The ability to get along with other people could be considered an art. Not all people can----unless they put forth a bit of effort.

The thing that everyone should practice in getting along with his fellow men is tact. Tact is the little thing commonly known as cleverness. Cleverness is the way you say or do things. You should develop the ability to think quickly about the proper thing to say or do, without it giving offense or sounding rude.

Next, you should practice being thoughtful. Do unto others as you would have others do unto you. If you made an unkind remark about someone you might as well expect a similar remark to be thrown right back at you. Human nature is just that way.

Then you should be courteous and mind your manners at all times. You never know who is watching you.

Learn to compliment and accept compliments graciously. Be sincere when you tell them how nice they look and don't let their compliments go to your head.

Remember the rules of etiquette on such matters as table manners and dating. They are always very important in getting along with people.

Always think first before you do anything. Think if it is polite, in good taste, how it sounds to other people, and how they will take it. If people offer constructive criticisms, don't get angry. You should accept it as advice meant to help you. In criticizing others try to be just and sincere and not rude and unkind.

Example of English theme written by a white student

People are nice. They are easy to get along with if you know how. Most people are willing to go more than half way in making friends with you if you appear willing.

You must meet people if you are going to make friends. Go where people are. Learn to play the games they play and above all, learn to be a good sport. If you are shy, ask your friends to introduce you to their friends. This way you make many more friends. Don't be afraid to make friends. Everyone is human and are easy to know.

Can you carry on an interesting conversation with people? Not just certain people, but people of different ages, of different social groups. If you can't it would be a good idea to learn. First learn the manners that go along with good conversation. This will make you more sure of yourself and make it easier to talk to people. Read books and newspapers and remember what you have read. Store up things for conversation. Don't use improper language or swear while you are talking to anyone.

People like to think that other people think they are nice. Be tactful. Show others that you think quite highly of them (even if you don't). There are few things that people would rather talk about than themselves. Anyone who is anybody knows this and shows interest in others.

Let others like you. Be neat and clean always. Be careful about the clothes you wear. Practice good grooming always. This will make you pleasant to others and keep you in good health too.

Act your age. If you want friends of your own age group don't make them think you are younger by acting childish. Control your temper and

don't give in to your moods. It isn't cute and is very unpleasant to those around you when you throw a tantrum.

I have said that you should learn to carry on a conversation but once you've learned this, don't overdo it. It is more important to be a good listener. Give the other person a chance at their say. If what they say doesn't agree with you, forget it. Don't ever start an argument over minor things.

Learn to abide by the Golden Rule. Others will thank you to treat them fair and with consideration. Learn how to act with all kinds of people in all kinds of situations. You will be more sure of yourself and appear more attractive to others.

Everyone is important. Every individual is important. Treat them that way and they will all think you are important. You will be successful in getting along with others.

Example of an English theme written by a mixed-blood Indian

People now days don't know how to get along with other, take's what's wrong with the world today. They just thing of them self.

First we have to want to get along, and do all we can to get along with others.

We can't expect them to come and put theirself out to make you happy. We have to be as good as Friend to them as they or to you.

You might be good looking, but if can't get a long with your Friend, your looks don't mean anything.

There is a saying that if you can get along with you family at home you will be popular and liked any where you go in the world. I think this is very true.

Don't mistreat your Friends. Treat them all alike. And don't talk about them if they do something to you. Always be true to them, and be dependable.

Always try to help them when they need it. And at your best. When they ask you do a favor alway's do it for them, because you might want them to do something for you.

If you will always do these thing you friend will always look up to you.

If any of your Friends or sick at the home or hostipal, always bring them some if you can. Flowers or expecially good. Your Friend will alway return the good deed's.

If you or angry with someone, dont try and take it out on someone else. This will make them fell that they should be around you.

Don't be the kind of person that want's ever one do what you want them to do all the time. They have ideas also.

Always give you friends Compliment when they do things. And when you receiver a compliment don't say things like this "I thought it was

good too," or "I kniew that you'd like it". This is called bragging. Don't keep pulling Joke off on your Friends all the time.

Don't be the last to think. Always think first, if you wanted the same thing in you.

You should have good manner around you friends all the time, because they will be watching you and will judge you by your manners. If you have good manner, they will get you almost any where, and you will alway have friends.

So few people now days have really good manners.

If your mother will let you invite your Friends over to a party, besure you invite all of your Friends, don't leve any out.

Another important thing is to be a good sport. If you can gave and take in a good menner, your Friends will always like you and look up to you.

Always be happy and joyful around your Friends.

Example of English theme written by mixed-blood Indian

Getting along with People is one thing in your life, That you will have to do during the period of Your life. Wheather its onw hundred or more or less yours that you are here on the earth as a being.

I am taking a walk one Sunday afternoon, I pick up a package at the Drug store, as I am passing a boy I say Hi there Jim, He said fine with a big smile which made the day a more pleasant one. Thats what makes a person wanted as a friend, The main smile.

As I pas a corner a women with her nose up in the, Not expecially Watching where shes going Bumps into me. Any my package goes to the ground, a man picks it up with a smile and gives it to me, I them smile back and say why that you very much. Then he says with another smile, You bet. As I go on down the street I see a girl who's Mother is Very ill, I ask her, "Hows your Mother Mary, I sure hope shes feeling Well today. I know she'll be up and arond in no time. She looks as Thonger ready to cry and asy "Thanks Norma, she's just coming along fine. I said if theres anything that you would want me to do, I'd be Very glad to, Mary then Said "Thank you Very much Norma, you've been wonderful. I'm sure that made her feel a little happy and I also felt good to be helping someone who was in Need.

I see Joe's Mother, Joe had won the High Jump Trophy, Good Morning Mrs. Smith, Were all Very proud of Joe, We hope he goes on and win's more. I'm sure proud of Joe, and I'm glad that youre all behind him dear. Oh! We are Were Very pleased with him. Well I've got to get along. Good Day Mrs. Smith, Good Day.

As I walk on I see Mr. Starr who's Mother had just died of Cancer. Mr. Starr is an old friend of mine. Good Morning Norma, oh, Hello Mr. Starr,

I'm awfully sorry about you Mothers death, she was such a wonderful old Lady. Thats alright Norma, I'm glad that You liked her, and thanks for the beautiful Roses.

Well I've got to get to the office Good Day. Bye Mr. Starr.

I am home now in the Kitchen Gwendalyn? Huh, are you going pass the store? Yes, will you please mail my letter its here on the dresser, Sure, anything else, No dear, Thanks Very much. Nothing to it, I'm going to get my bike anyway at Grand ma's (Telephone rings) Norma, Yes. Could you come to my House this evening around 8? Were having a little tea party, Sure, I'd love to, I'll be there.

(Another ring) Hello, Norma? Yes, This is Roy. Would you like to go to the movie tonight? Oh! Roy I'm awfully sorry, but Maxine just called and wants me to over to her house, I'm sorry. Perhaps Next time OK? Sure thats alright how about tomorrow night, fine.

Your dress is pretty, Oh thank you Joyce. Only its kinda dull with that big button, OH! I'll take it off. How about now. Its grand. Thanks Joyce I didn't notice that before.

Many thing like that will occur in Your daily life. Be ready for all of them. This will help you be a better person and you will have many friends.

Example of English theme written by full-blood Indian

The best way to get along with people it to be very curtise with them. alwaye be verry good sport when you get hurt. When you look for playes try to be acquirt and hellp But them on.

alwaye have good table maners at any time at any place. Alwaye dress the best yow can and alwaye be nice and clean come your hair. keep yow close up nice never look cloucly when it isn't nescerry. So dont be a sessy cat or a chicken in what yow ore dowing. be frenly and help in ever way you can. yow talk to people expecatial in a grops to not talk loud. talk smouth don't use indrest English at any times do not lagh at outhe people when they do something rong when you are not on the side yow friend is are yow dont like to be on the same teem and some one ealce If you are asked to do something dont ever back out do it yow waret to or not always be faithful in ever what you do.

Lern to be truthful in what you are dowing. alwaye get along with the follew men be cirtis to women at all times when yow go on dats if you do don't keep the girl out to late don't keep them out any longer than yow are souspost to.

Example of English theme written by full-blood Indian

to get along with people and to be able to get along with people is a very important thing. these are so many ways we have to deal with them, in out busesesses school and work, and unless we want to be a humert we have to get along with them, the better we are liked the more we can accomplish. Here are a few way's in which we can get along with people. One of the first is think of the other fellow first. Put yourself in his place and treat him as you would like to be treated. Don't go around looking for trouble. Your sure to find it. this world could do without half the trouble it's got now, try to help people keep out of trouble. A person should try not to argue or gossip. When you see an arguement coming on avoid it. Change the subject and don't bute into another people arguement's. When you hear gossip, try to forget it, and don't be the one to pass it on. If you can't say something good don't say anything at all. Try not to be a grouch and go around shouting at anyone. count to ten befor you get mad and then be carful what you say. Try always to look at the pleasant side of life. In order to get along with most people like talk most of the time about themselves. and dislike anything more than to hear some talk about ones self. If you can lister to some one's troubles and be interested you've won freedom. One of the main things to rember is to be polite and curtees. Help people as often as possible and be anunderstanding, and show respest at all times and most of all rember the Goldern Rule.

The examples of themes written by the three racial groups concerned in this study, were copied as written by the students.